THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

BOSTON

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The . Missionary . Helper.

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The Missionary Belper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

Vol. XV. October, 1892. No. 10.

EVERY finished life leaves to the world some legacy, which becomes the inheritance of mankind. Few people have left a richer one than John G. Whittier. The true spirit of missions, as embodied in the needed work for the world and the means for its accomplishment, finds prophetic expression in the following words, which may be termed the sainted poet's legacy to mission workers:

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me; A glory shines before me Of what mankind shall be— Pure, generous, brave, and free.

A dream of man and woman, Diviner but still human, Solving the riddle old, Shaping the Age of Gold!

The love of God and neighbor; An equal-handed labor; The richer life, where beauty Walks hand in hand with duty.

Ring bells in unreared steeples, The joy of unborn peoples! Sound, trumpets far off blown, Your triumph is my own.

I feel the earth move sunward, I join the great march onward, And take by faith while living My freehold of thanksgiving."

LIVING MONUMENTS.

WANDERING in a cemetery recently, we noticed a yard which had just been fitted up and which was surrounded with a heavy granite curbing. While thinking of the probable cost we remembered that in one of the largest of our cemeteries no one is allowed to thus curb the grounds, because the granite becomes so soon covered with lichens and is then far from ornamental; the grass-finished plots being much more desirable.

Then followed thoughts of the value of those two hundred or more dollars if used for a *living monument*. Respect for our dead, expressed in neatly kept cemeteries filled with remembrances of those who have left us, indicates the most elevated and refined feeling.

But there is a way in which this respect can be shown which is far nobler than by the use of the large sums so often spent for marble and granite.

Money invested so as to help year after year to carry light to dark souls in heathen lands, or to help struggling students to become a blessing to the world, or as a fund which Christian men and women can use in elevating mankind, becomes a living monument to the memory of our loved ones more precious than a gold monument set with diamonds.

Christian people have not yet half learned the wonderful blessing of so using money as to put it at interest in the souls and lives of human beings. Jesus estimated one soul as of more value than all the world. What higher honor could be done the memory of any friend than to invest some money as a living memorial for him in saving souls!

Suppose the money in Sinclair Orphanage had been saved to place a beautiful monument over the remains of our brother! Compare the value of the two uses of it; one, silent marble with wonderful carving, receiving words of praise from passers by but uplifting no one; the other, carving characters

from heathendom so as to make them witnesses for Christ here and inheritors of heavenly mansions. What a monument to a dear one's memory to invest enough money to yield twenty-five dollars a year and through it send out year after year a native teacher in our mission field! How that dear departed one would thus live on and on in usefulness! Or an amount could be so invested as to aid a struggling student each year, who thus might become fitted for some noble work in the Master's vineyard.

What monuments Storer and Bates left to their memories! It is worth while for Christians to study how, while showing proper respect for the buried remains of their friends, to build living monuments for their souls' honor. In most cases, as in those above referred to, it is well to build these monuments for ourselves, thus providing that after we are dead we shall yet speak. In others, however, it is beautifully done by those left behind, to honor those gone before. Children may thus cause the influence of parents to continue. Parents who mourn departed children may thus make their young lives a continued blessing to the world.

MAKE A CHAIN.

WHEN thoughts are throbbing in one brain similar ones are almost invariably forcing themselves upon the attention of others. In our last number we referred editorially to a "How To Help Band." There has been felt for some time on the part of many of our workers that there is an inequality in our methods. The saving of two cents a week by one woman requires neither sacrifice nor effort. With another it means either extra work or real self-denial.

Now the spirit of giving, as inculcated by Christ, is very different from this. As recognized by the apostles it is "as God hath prospered" us. The Christian principles which would require one person to give two cents per week would call for a regular offering of a dollar from another, and fifty, twenty-five

or ten from others. If any are thus giving to our *other* denominational societies the duty is met, for the Woman's Missionary Society started with its low fee with the definite purpose of not detracting from our other treasuries.

But there are hundreds of women who do not thus contribute, and for such some plan is desirable by which they can be led to proportionate giving. This may be done by a system of birthday offerings, each member being invited to contribute on her birthday a gift for the work of the society. Or the thank offering day may be planned so as to become a systematic method of collecting the Lord's money. There are other plans worthy of consideration, all of which we commend to the notice of the society at its approaching meeting.

The following, headed "Make a Chain," is from the pen of Mrs. Frances T. Kies, Reading, Mich. It shows that West and East are alike thinking as to how we can become better helpers for our mission work:

"The happy inspiration of Secretary Vincent, born of the need of the hour, seems to bring so much of unity of purpose and of needed enthusiasm, that, as I listened to his eloquent plea in its behalf, I could almost feel the mighty impulse of spiritual energy that must thrill those bound together in common endeavor for an eternal cause. Why not have a society of 'Links' in the W. M. S. and Free Baptist sisterhood in general? 'Give as God prospers us, and pray daily for the strengthening of the things that remain and the spread of the gospel in all the world,' or something better, for a motto.

"Many a hard working sister has planned and saved that she might give something for the India school this year, and by the blessing of God she has succeeded. Next year she might be glad to give for a like good cause; this would give her the opportunity, and bind her in prayer, love, and purpose to the one who gives of her abundance. What think you, my sisters? If anything of the sort seems feasible, let this suggestion call out the wisest plans and ripest thoughts among us.

"To be effective it must be elastic enough to reach from the Atlantic to the Pacific, into the humblest country Auxiliary where the prayer of the righteous availeth much, and to find a welcome in the heart of the sister 'unto whom much is given.'

"One sister who struggles with poverty and its hindrances said at our last Auxiliary meeting, 'I asked the Lord yesterday for some work to do that I might have the means to pay my quarterly dues, and then I almost doubted, for there was so little time; but in a little while Sister D. sent me some sewing, and I have the money. 'Able to give more than we ask or think.' A mighty prayer, a united effort. Will it not 'open the windows of heaven'?"

SOUTH AMERICA.

BY MRS. J. A. LOWELL.

THIS continent, reckoning the three Guianas as one, is divided into eleven countries—the Argentine Republic, Brazil, Bolivia, Chili, Colombia, Ecuador, Guianas, Paraguay, Peru, Uruguay, and Venezuela. The population of these countries is made up of a mixed element; for, while the dominant race and language are those of the Spanish and Portuguese, by intermarriage with the Indian tribes these races have been essentially modified. It is said that of the descendants of the subjects of the Incas there are some three millions. Prior to the Spanish conquest the number was very much larger, and their advance in civilization was far superior to what it is now.

The inhuman treatment received by these poor Indians from their Spanish conquerors, in return for their generous hospitality, is a matter of history. This treatment, continued as it has been through the centuries by those in authority, accounts for their moral and physical deterioration.

All these countries are now republics. Brazil, the late empire, has recently given to the world the unique spectacle of a

bloodless revolution. In 1890 this vast empire, nearly as large as Europe, joined the group of American republics. That this change was so peacefully accomplished was doubtless owing to the wisdom and prudence of the late emperor, the enlightened and liberal Dom Pedro, who so quietly accepted the situation. The world has witnessed few more pathetic spectacles than that of this old man, resigning the scepter so successfully wielded for nearly half a century and leaving forever the land whose prosperity had been the one object of his life. Was such a sacrifice necessary? did the success of the republic demand this expatriation? are questions that rise unbidden in minds. But his exile was short. Death, more merciful than his countrymen, has released the good old man, and his sorrows are over.

Since Brazil became a republic, though much dissatisfaction and anarchy have prevailed, one president having been deposed and another chosen, many wise measures have been secured; such as the separation of church and State, civil marriage, popular suffrage, and laws to regulate elections.

Roman Catholicism has always been the accepted religion of South America. Under the direction of the Inquisition the sword and the stake were the instruments used to establish and maintain the power of the Pope. But Roman Catholicism has been found wholly inadequate to lift the native races to any high position.

In Bolivia there is said to be the lowest type of Romanism. The priests are of the worst classes, and the ignorance of the masses most fearful. The blindest superstition and the grossest idolatry reign among the poor Indians. Public worship, excepting that of the Catholic, is forbidden by law. There is, however, a wide-spread and growing liberal element, so that practical toleration may be secured, even before being legally granted.

Nearly all the other republics are open to the gospel, and in the most of them missions are already established. From the organization of the American Bible Society the claims of South America were recognized. In 1823 a special commission to circulate the Scriptures was sent out in the region of the River Plata, to investigate as to openings for the future. At the commencement of the work the Bible was an unknown book, but now in the republics of La Plata it is stated that there is no book so generally diffused. A number of churches have sprung into existence as the direct outcome of the labors of these Bible missionaries.

In 1887 a mission was established by the Methodist Episcopal church in the capital of Paraguay.

The beautiful capital of Colombia, Bogota, is located in a remarkably fertile plain, which produces almost everything to please the palate or delight the eye. For three hundred years the people under papal influence have had no liberty of conscience. Amid great opposition by the priests a mission was founded in 1856, and, though the civil war in 1860 greatly hindered the work, it was not abandoned. A church was organized, and a large contribution from the Woman's Foreign Mission Society resulted in the erection of a church building not only, but a school-house and other structures.

The Argentine Republic is distinguished for its vast extent of territory, the rapid increase of its population, and the cosmopolitan character of the people. Here, there being complete religious liberty in nearly all the cities, flourishing mission work by different societies is being carried on. This is also true of the republics of Uruguay, Paraguay, Peru, and Chili. In the latter, besides the American Bible Society, and the British and Foreign Bible Society, there are three foreign missionary societies at work. The South American Missionary Society of London, the Taylor self-supporting mission, and the American Presbyterian Board. The government is in full sympathy with the work.

It is impossible in the limits of this paper to give more than a cursory glance of the work carried on among the teeming

millions of this vast continent. No more interesting or important fields for evangelization can be found than these republics of South America furnish. One is almost appalled, in looking over the field, at the vastness of the work. What has been done seems but as a drop in the ocean, a beam of the sunlight; yet we must not forget that without the drops there would be no ocean, and each beam is necessary to give us the glorious light. So continuous, united effort will—slowly, it may be, but surely—change this immense region, till its moral and spiritual endowments shall be more in harmony with the wonderful beauty of its hills and valleys.

(The writer is indebted to the Missionary Review and the Gospel in all Lands for many of the statements of this article.)

FROM THE FIELD.

EXTRACTS FROM PRIVATE LETTERS.

WE are glad occasionally to give our readers extracts from letters only intended for the eyes of the friend to whom sent. Our dear missionaries are so brave, so heroically patient in standing by their work when they need respite, that it is well we get glimpses of their needs through other's eyes. After expressing the hope that Mrs. Smith will soon return to the Orphanage she says:

"I know Miss Coombs expects her and is hoping she may come back next cold season. Mrs. Smith is a good manager of the girls' school. This Balasore school stands at the head of girls' schools in Orissa. Vina's (Miss Coombs's) ten years will be completed by next cold season, and she ought to be relieved by that time. She has endured the strain of ten years of constant work and anxiety better than most could

have done. I do hope she will not break down before the respite comes.

"One of the four persons recently baptized by Mr. Brown was a Mussulman of a wealthy family. Few notice or care very much when a poor low-caste man becomes a Christian. People only sneer and say, 'Of course he did it to gain some temporal advantage'; which may indeed be true. But when a wealthy or high-caste person (the two are not synonymous by any means) becomes a Christian it creates a stir and brings down many anathemas on the missionaries as well as on the convert.

"Do you remember a Hindu pundit of whom I wrote in the report of the Ragged School last year? No, you could hardly remember the pundit; but you might remember my mentioning a man who wanted to learn more about the true way of salvation. Well, he says he is fully determined to become a Christian, and is now only waiting to get his wife, who is now at her father's at Dantoon. He is a man forty years old, I should think, and his wife-a second wife-is only fifteen; but he says she knows his 'mind' and is willing to become a Christian. Should her parents suspect that the husband intended to become a Christian they would never let him take her away, at least not unless compelled to do so by legal process. The father has promised to let her come to live with her husband after the May vacation. Should this man be baptized it will make a good deal of commotion; for though very poor (having nothing but his seven rupees per month for teaching-\$2.35) he is a Brahmin. The people in whose house the school now is are also Brahmins, and there is a temple in the court of the house. They will not have him teach a day after they know he has become a Christian.

"When they urged us to open a school there they said they were willing to have all the religious instruction we pleased to give and were willing to have a Christian teacher. But it will be quite a different matter to have one of their own Brahmin caste turn Christian right among them. Of course if they will not allow him to teach I shall not help them support a school any longer. Please pray for this man and his wife, that they may not shrink from taking the final step which will separate them from all their former friends. This young wife has learned to read very well in Bengali, and it was while reading one of the Hindu sacred books that she began to have doubts as to the truth of all she had been taught. She asked her husband whether such strange stories as she was reading could be really true. He told her that they were only the fanciful creations of a poet who had no claim to Divine inspiration, and this opened the way for further talk on religious subjects."

ANOTHER FROM BALASORE.

(Although written in April it shows us conditions in that country.)

"We have had no rain since the 7th of last November, and everything is baked and dusty. We usually have some showers about Christmas time or in January, and then again in March, but we have had none of these.

"The tanks are very low and filthy, and there are only five or six wells in all Balasore; so that the drinking and cooking water is abominable in many parts of the town, and now

cholera is raging fearfully in many places.

"The fields, too, that should be plowed by this time have not been touched for lack of rain to moisten them. They are as solid as sun-dried brick. The price of rice is rising and in parts of the country famine rates are demanded. But compared with Russia we are in a land flowing with milk and honey. Russia has been ripening for some calamity for years, but I didn't think it would come upon the poor peasants in this way. How are the Czar and all those officials to get their dues?

"The special meetings carried on in our church by Bro. Hallam and Sachi were excellent. It seems a pity to have to

expend our time and energies on those we hoped were saved; but it has to be done in Christian lands, and the reasons are no less in this land of wickedness. There were several "pricked to the heart," and many confessions and tears.

"Some of our young men who have been the cause of great anxiety became penitent, and are turned heavenward now, we trust. There were several seekers—young ladies, girls, and boys—from among our Christian families; and a baptism of five girls and one Hindu woman. Two of the girls were from my family, and there are others seeking, whom I hope will be prepared for baptism soon. Some new ones are coming at the little new church where Mr. Boyer was so interested. Mrs. Boyer is greatly interested in the work there. In fact, anything to which Mr. Boyer had put his hand is very precious to her. She is a dear woman."

ON THE WAY.

DEAR HELPER:—Thinking that a good many of your readers would like to know how we are getting on, I will try to reach them through your pages. We sailed from New York last Wednesday about four P. M., instead of on the 14th as we had intended, as we found we must sail the 24th from Liverpool; so in order to have some time in England we are going a week earlier. We are having very nice weather for our voyage so . far. To-day our steamer has been rolling some, and they had to use the fiddles on the table at dinner-time to-day, and not before on this voyage. There has been very little sea-sickness among the passengers. I have been to the table every meal so far; an unusual thing for me. Mr. Coldren is never sea-sick, nor are the children, though Ray had some fever last evening and this morning, but is better and able to be up this afternoon. We have passed several steamers and met some. This is a very fast boat, and has been making over four hundred and fifty miles a day so far. We expect to reach Queenstown tomorrow afternoon and Liverpool on Wednesday forenoon. Yesterday we had services morning and evening. There are a

good many passengers on board, over three hundred I should think in the three classes. I'll send this from Queenstown and another from the other port of the voyage from England. The Burkholders are coming in the City of Rome, and meet us in Liverpool, from which place we all are to sail on the Clan McPherson the 24th of September. That steamer will stop at several ports on the way to Calcutta, and probably reach there early in November. Surely we ought to be in time for our Indian Y. M. to be held in Midnapore, beginning about the 13th of November.

Yours in the work,

EMMA SMITH COLDREN.

S. S. " Teutonic," Sept. 12.

A DISTINGUISHED divine was walking with a friend past a new church, in which another distinguished divine is the shepherd. Said the friend to D. D., looking up at the spire, which was very tall and not yet completed, "How much higher is that going to be?" "Not much," said the D. D., with a sly laugh; "they don't own very far in that direction!"

"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby coat and shabby hat; which, to say the truth, have no particular claim to adoration. So, if my hat and coat choose to fret about it, let them; but it is nothing to me."

MISTRUST the man who finds everything good, the man who finds everything evil, and, still more, the man who is indifferent to everything.

PRACTICAL CHRISTIAN LIVING.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

MOLIERE'S PHYSICIANS.

THOUGH an habitual valetudinarian Molière relied most upon the temperance of his diet for the re-establishment of his health.

"What use do you make of our physician?" said the king to him one day.

"We chat together, sire," said the poet. "He gives me his prescriptions; I never follow them, and so I get well."

To enjoy life, you should be a little miserable occasionally. Trouble, like cayenne, is not very agreeable in itself, but it gives great zest to other things.

A WRITER discoursing upon "practical wisdom" uses this figure: "In journeying with it we go towards the sun, and the shadow of our burden falls behind us."

Or all happy households that is the happiest where falsehood is never thought of. All peace is broken up when once it appears that there is a liar in a house.

HOW TO LIVE IN HEALTH.

BY HELEN L. MANNING, IN "GOOD HEALTH."

I goes without saying that the first requisite for happiness and usefulness is health. People adapt themselves to their condition, so that a certain degree of happiness and usefulness is attained by many who are invalids or semi-invalids; but it is to be doubted if ever the highest degree of either is possible without a sound physique. So many days are wasted

and so many powers lie dormant because of weakness and disease in the subjects themselves; and, more than this, the time and strength of others who must care for the sick are turned into fields which are not productive—often being positively diverted from high estate.

Christian graces may thrive, and even blossom into rare loveliness, in the atmosphere of the invalid's chamber; but it must

be in spite of ill-health, not because of it.

"The longer I live," says Sydney Smith, "the more I am convinced that half the unhappiness of the world proceeds from little stoppages, from a duct choked up, from food pressing in the wrong place, from a vexed duodenum or an agitated pylorus. My friend sups late; he eats some strong soup, then a lobster, then a tart, and he dilutes these esculent varieties with wine. 'The next day I call upon him. He is going to sell his house in London and retire into the country. He is alarmed for his eldest daughter's health; his expenses are hourly increasing, and nothing but a timely retreat can save him from ruin. All this is the lobster; and, when over-excited nature has had time to manage this testaceous incumbrance, the daughter recovers, the finances are in good order, and every rural idea is effectually excluded from the mind. In the same manner old friendships are destroyed by toasted cheese; and hard, salted meat has led to suicide. Unpleasant feelings in the body produce corresponding sensations in the mind, and a great scene of wretchedness is sketched out by a morsel of indigestible and misguided food."

The above is no figment of poetic fancy, but a plain and solemn truth which the scientific physician who has made a thorough study of dietetics will confirm. What we eat and when and how we eat it become then questions of as grave importance as any in political economy. He who would dedicate his energies to usefulness, mental or physical, must conserve his vital powers. If he would work with a clear head and steady hand he should use only what is required of

digestive vigor to maintain his physical poise. The gratification of appetite is never the first requisite with a man or woman of noble purpose. Further, a healthy, unperverted taste needs no pampering. Physical exercise, plenty of pure air, and light, comfortable clothing will give splendid relish to the simplest fare. Persons of sedentary habits need to be more abstemious than those who are working hard in the open air.

To be temperate in eating and drinking is to live in health and to live well. With long established social traditions to contend with it requires no small courage to set before your family and guests simple, nutritive food, wholesomely prepared, and to suffer being called "odd" or a "crank" because you refuse late suppers, ice cream, and confectionery. But, in the long run, your physical uprightness will be amply rewarded. You will be able to work clearly, continuously, and well; and, barring accident, reach the richly ripened old age which crowns a virtuous life. Let, then, your first duty be the upbuilding of a sound, physical frame, and its maintenance in a healthy equilibrium by strict obedience to the laws of hygiene.

Battle Creek, Mich.

DIOGENES is of opinion that the best way of having your pocket picked when you are going into a crowd is to pick it yourself before leaving home.

Were it not for the tears that fill our eyes what an ocean would flood our hearts! Were it not for the clouds that cover our landscape how insolent would be our sunshine!—Simms.

A YOUTH with a turn for figures had five eggs to boil, and, being told to give them three minutes each, boiled them a quarter of an hour altogether.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1892.

January 3.—General Outlook of the World.

February 7.—China and Thibet. Confucianism.

March 6.—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April 3.- India, Ceylon, Java. Brahmanism.

May 1.-Burmah, Siam, and Laos. Buddhism.

June 5 .- Africa. Freedmen in the United States.

July 3.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August 7.—Italy, France, Spain, Papal Europe.

September 4.- Japan, Korea, Medical Missions.

October 2.—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

November 6.—South America. Papacy. Y. M. C. A. Home Missions.

December 4.—Syria, Greenland. Jewish Missions. Educational.

QUESTIONS FOR NOVEMBER.

[A wise leader will use a map of South America.]

How many descendants of the subjects of the Incas?

What effect has followed their treatment?

What form of government in most of these countries?

How did the change from a monarchy come about in Brazil?

What changes since the Republic was established?

What form of religion has South America?

Describe the condition in Bolivia.

What has the American Bible Society done?

What work is begun in Paraguay?

What are the conditions in Bogota? The Argentine Republic? Subject for discussion. What kinds of food give the best physical results?

WORDS FROM HOME WORKERS.

ILLINOIS.

Through the efforts of Miss Mattie A. Deets Woman's Missionary Societies have been organized as follows:

Oak Ridge.—Mrs. Ellen L. Hanna, Murphysboro, Ill., president; Mrs. Annie Shannon, Ava, Ill., secretary.

Marion.—Miss Lizzie Lee, Marion, Ill., president; Miss Dora Franklin, Marion, Ill., secretary.

These are good earnest workers who will carry the work on. We congratulate our Illinois sisters on this movement forward and wish them truest success.

INDIANA.

The W. M. S. of Noble Q. M. met with the Center chapel (formally known as Defiance church) Ohio. We held our usual Saturday evening meeting. A good program was carried out. Sister W. A. Myers, Grand Ledge, Mich., was present and gave a good paper. Credit is due the children for their beautiful songs, recitations, etc. Inspiring remarks from Rev. J. R. Mowry, Hillsdale, Mich. Collection, \$5.

MARY BELCH, Pres. JENNIE INGRAHAM, Sec.

REPORT OF THE IOWA Y. M. W. M. SOCIETY.

The annual session of the Iowa Y. M. W. M. society was held in connection with the Y. M. at Aurora, Aug. 27, 1892. All the Q. M. societies but one were represented. The following officers were elected: President, Mrs. Thera B. True, Edgewood; secretary, Miss M. V. Toothaker, Glendale; assistant secretary, Miss Lou R. Bixby, Edgewood; treasurer, Mrs. H. J. Brown, Spencer. The delegates elected to attend the Western Association were Mrs. H. J. Brown, Mrs. H. M.

McElroy, and Mrs. A. R. Toothaker. Mrs. Thera B. True was appointed to meet with the W. M. Society in connection with General Conference. An appropriation of \$100 was made for State work aside from amount due on last year's pledge, also \$300 for Mrs. M. C. Miner. Saturday evening a public meeting was held with the following program, which was interspersed with excellent music by the choir. Scripture reading and prayer by Mrs. J. H. Reeves. Reading of the minutes of last public meeting. Committee on resolutions reported the following (on a subject which had been previously discussed), which was adopted:

Resolved, That, in the opinion of the W. M. S. of Iowa, the time has not come for the consolidation of the Woman's Missionary Society with the Parent Board; believing that they can do more efficient work in their separate organizations.

The secretary then gave an annual report. The treasurer was excused from giving further report. Letters and verbal reports from the following Quarterly Meeting societies were received: Wapsipinicon, Waterloo, Ringgold, Van Buren, Little Sioux Valley, and Delaware and Clayton. Reading of a letter from Mrs. M. C. Miner by Mrs. True. Paper on "Foreign Missions," by Miss Myra Pingrey, was read by Miss Anna Tuttle. Paper, "Our Thirty-five," by Mrs. D. D. Mitchell. Prof. Frost. of Parker College gave from personal experience some pleasing and instructive facts about missionary life in India. Recitation, "Raising Corn for Missions," Mertie Bradley. Rev. J. R. Mowry, financial agent of Hillsdale College, gave a very interesting talk concerning "The Uses of Money," while a collection was being taken, which amounted to \$10.38. Benediction, Rev. N. W. Bixby.

Aug. 29 the society met for a short business session. It was voted to call our annual meeting in 1893, on Thursday P. M. preceding the Y. M.; to raise \$56 to help defray the expenses of delegates; to apportion the amounts to be raised during the year among the Auxiliaries according to membership; to drop

reports of local work from mission blanks; to appoint Miss Lou R. Bixby to gather reports of all local work by ladies' societies; and to send all moneys for either branch of work through the treasurers of the Q. M. societies to the treasurer of the Y. M. society, to be forwarded by her to their destination.

Lou R. BIXBY, Asst. Sec.

Edgewood, Iowa.

KANSAS.

The Woman's Missionary meeting was held in connection with the Salem O. M. in Mt. Pleasant church, Saturday evening Aug. 6, 1802. The meeting was opened by singing. "There's a royal banner given for display to the soldiers of the King," and prayer by the president, Miss Lucy Dodge. The choir then sang, "To the work, to the work." The program consisted of a Bible reading by the young people, on the prophesy of Christ and fulfillment of his coming, conducted by Mrs. S. P. Belden; songs by the choir; reading of "History of the Islands" from the HELPER by Wm. Belden; recitation by Pet Belden, "The Frightened Dolly"; recitation by Miss Effie Loper; recitation by Harry Gordon, "The Silver Plate"; A beautiful song by two young ladies (delegates from the Denton church); remarks by Mrs. N. L. Abbey, and a paper giving the history of mission work from the first to the present Able remarks were also made by Miss Lucy Dodge. and a closing prayer by Rev. M. W. Dodge. Collection \$8.43. Officers were chosen for the coming year as follows: President, Miss Lucy Dodge; secretary, Mrs. Hattie Dodge; treasurer, Mrs. S. P. Belden. MRS. S. P. BELDEN, Sec.

PENNSYLVANIA.

The W. M. S. of the Washington Q. M. met with the Sparta church Sept. 3, 1892. The meeting was interesting throughout. The missionary prayer-meeting conducted by the president, Mrs. Wm. McLatchy, was followed by a good program. Collection \$8.17. The society at Sparta has been reorganized and is now holding monthly meetings. An A. C. F.

society has also been organized. A W. M. S. and an A. C. F. have been organized at the new church at Excelsior, both of which sent in good reports. The W. M. S. and also the society of L. M. L. of Spring Creek sent in good reports. There were verbal reports of the societies at Rockdale, Lake Pleasant, Waterford, and Pageville. As a rule they are doing good work. The society will meet next time with the Waterford church in November. The dues from the society at Sparta were 71 cents, from Excelsior 65 cents, from Spring Creek \$8; this with one-half of the Q. M. collection amounted to \$13.45 for the support of Dr. Nellie Phillips.

ALICE WINCHESTER, Sec. and Treas.

Lundy's Lane, Erie Co., Pa.

MICHIGAN.

The special meeting of the ladies of the W. M. S. of the Hillsdale Q. M. convened at Pittsford, Mich., and was well attended, eleven churches and ten Auxiliaries being represented. The session opened Thursday morning at nine o'clock. The discussion on denominational loyalty was opened by Mrs. Lord of Hillsdale, who gave us an earnest appeal. The Missionary Helper was discussed by Mrs. N. K. Hill. During the discussion the facts were brought out that in the Helper were found just the helps needed for Auxiliary meetings, and also that Auxiliaries that were interested only in the home field, in taking the Helper, became interested in the foreign as well.

The best way to increase subscriptions is, (1) Read your Helper; (2) Appoint a special agent, and, (3) Lend your Helper. One sister, on account of the different denominational beliefs in her family, was not familiar with our literature; and was given a copy of the Helper, which she had never seen before. The denominational papers were discussed. The lady who put her *Morning Star* under the carpets said she would mail her papers to any one who wanted them, while another sister said her *Star* went to five families.

The point that the Auxiliaries were a help to the church was ably discussed by a sister from East Rome, who quoted her pastor as saying that in spiritual as well as financial undertakings the Auxiliary was a great help to the church. Reports of the work of Dr. Nellie Phillips, Dr. Mary Bacheler, and others were read from India's report of March, 1892.

Mrs. Blakeman of Osseo made an appeal for the boys, saying if the boys in our Sunday-schools could read the papers and reports that were read in this meeting they would become interested in missions, for they would then see the need of the Sunday-school missionary societies spoken of in the Helper. One lady interested her class of young ladies by giving them something to do in the public mission meeting. We all felt that the meeting was a success, for nearly every lady present took part in the session. Miss Nettie Dunn gave a very interesting address in the evening on "The World for Christ," and we went to our homes feeling we had been greatly blessed by our coming together.

Ada Davis, Sec.

CORRECTION.

In reporting contributions in August number the \$5.15 credited to the Worcester church should have been credited to the Massachusetts W. M. S. in session with the State Association at that church.

WOMAN'S WORK AT KEUKA ASSEMBLY.

THIS Assembly was founded and is controlled by the Central Association, and is an adjunct of Keuka College. It is located on Keuka Lake, a most charming sheet of water twenty-two miles in length and surrounded by a garden of beauty. It is about half-way between the cities of Rochester and Elmira. Its fifth session was held in August last, fourteen days, and was a success. In addition to a strong array of able men on the program an imposing array of superior women appeared, including Miss Alice Bishop, M. D., Mrs. M. M.

Allen, Miss Celia Hutton, Mrs. Baker of Elmira, Mrs. Bertha Smith, Mrs. Mary T. Lathrap, Mrs. Dr. Clawson, Miss Winters, Mrs. Mary D. Ferguson, Mrs. James Robinson, Miss Vandalia Varnum; Mrs. Stoddard, State superintendent of scientific temperance instruction; Mrs. Emeline B. Cheney, and Rev. Mrs. Annis F. Eastman—fourteen in all. Mrs. Cheney and Mrs. Eastman were unable to fill their engagements on account of illness.

Miss Dr. Bishop conducted the children's service daily, and not only interested the children, but expounded and illustrated the gospel so clearly and beautifully that crowds of adults attended her services. She used the blackboard freely and with good effect.

Mrs. Allen conducted a school of methods in W. C. T. U. work, and was assisted by a strong corps of helpers. The charm of women's work in various lines of reform is the systematic order in which every thing is done. They are methodical, and hence efficient. The men got many valuable suggestions, which will be for their profit if reduced to practice; while the ladies discussed "How to carry on W. C. T. U. work in small villages," "How to promote temperance and morals in Sunday-schools," "The religious training of children," "Work among soldiers and sailors," "Coffee-houses," "Physical culture," "Juvenile workers," etc.

Mrs. Lathrap was introduced as "Daniel Webster born again." The great Daniel as a woman is no doubt an improvement on the original in several respects, and very nearly holds his own in intellectual strength in this new form. Mrs. Lathrap is a superior woman, mighty in argument, eloquent in diction, and terribly in earnest in purpose.

Miss Varnum vindicated the ability of women to entertain congregations, by quaintness of speech, vigor of thought dressed in a garb of drollery, and sharp rebuke of vice and folly under searching forms of sarcasm mollified by wit and irony.

The admirable service of the "Æolian Quartet" should certainly be included in the work of women at the Assembly. Four Hillsdale ladies, young and graceful, gave three grand concerts, and sing more or less each day, greatly to the delight of the people. They were a "drawing card," and constantly grew in popularity to the last. Some one said he feared there would not be men enough in heaven to supply a proper balance of bass to the singing. This quartet demonstrated that women can sing a strong, rich bass in case of necessity.

Keuka Assembly therefore proved that women can work independently, wisely, efficiently; that they are even now a great power in the field of reform, and promise still greater things in the near future; that they belong side by side with men in Christian service; that their forwardness in the battle for righteousness does not make them less womanly, but stronger in the virtues which befit the sex, and more valuable to the family, to society, the church, and the world.

CORRESPONDENT.

IN MEMORIAM.

Mrs. Bessie Day Peckham, home secretary for New England of the Free Baptist W. M. S., was promoted from earthly to heavenly service July 22, 1892.

She was born March 2, 1847, at St. Albans, Me., but removed with her parents in the following year to Lewiston, where she lived until she went with her husband to their first pastorate. She was educated in the public schools of the city and in Maine State Seminary, Lewiston, where she graduated in 1867. She afterward taught four years in the city schools and then filled the position of book-keeper in her brother's store. She was converted while in attendance at the seminary, was baptized by Pres. Cheney, and joined the Main Street church. In 1872 she was married to Rev. F. Peckham. She proved to be a faithful, earnest, untiring worker in the Master's

service; as the results of her labors prove in Newport, Houlton, and Boothbay in Maine, Carolina, R. I., Great Falls, N. H., and Amesbury, Mass.

Her broad ideas of duty led her to show a deep interest in all the departments of church work; she was especially active in the work of missions. Her word to the church ever was. "We will do what we can, even though it may be little"; but where she labored, the results were never small. The Auxiliary organized in Great Falls, N. H., has done excellent service. It has supported a native teacher whose school has been called the "Bessie Peckham school." She had been for ten years one of the board of managers of the Woman's Missionary Society, and for three years home secretary for New England; proving a most faithful worker in both positions. She had a fine natural gift as a public speaker, was logical in style, and had much power over audiences; but, owing to the pressure of home cares, this ability was never given full scope. In her home she was counselor and ever-ready helper to her husband and a true mother to her children. Here the richness of her character and the value of her labors were most manifest.

She had been in failing health for two or three years, but the serious nature of the disease was but recently known.

Our sister is at rest, but she built for herself a living monument.

[&]quot;I would have every young woman who graduates from our seminaries and colleges thoroughly well informed in regard to all the moral reforms of our day. I would have her interest in the higher education exceeded by her interest in the moral and spiritual elevations of humanity. I would have her scholarship and culture the means to this greater end."—Extract from address by Elizabeth Colley, Prin. Green Mountain Seminary, before the Vermont W. C. T. U.

Our Young People.

A PLEA.

"He that loveth son or daughter more than Me is not worthy of me."—MATT.
10:37.

In far lands, across deep waters,
Where earth's sunshine seems so bright,
There is wailing in deep darkness,
Eager crying for the light:
"Daughters of yon Christian countries,
Take away this blackest night."

Mother, may I go and take them
Light that fills our home with song?
"No?" Can't spare me? But they're dying
While you keep me here so long.

Bid me go to little children Knowing naught of Jesus' love; Bid me tell young men and maidens Of our happy home above.

Bid me tell some heartsore mother, Weary, of the Crucified; While your love and prayer support me In the work far from your side.

I would not a moment's sorrow Cause your tender mother-heart; But let me in the stillness whisper, We shall not be far apart!

He who says, "Go tell the story Of My love in every land," Will keep us both within the hollow Of His strong, all-powerful hand. Closer drawn unto our Father
We shall meet in hourly prayer,
Hold sweet heart-to-heart communion,
Living each in His dear care.

Christian mothers, send loved daughters,
Strengthened in the Saviour's might,
To end this wailing in deep darkness,
This sad crying for the light:
"Daughters of yon Christian countries,
Take away our blackest night."

-One of the Daughters.

THE WAY ONE JAPANESE FOUND CHRIST AND A SPECIAL WORK TO DO FOR HIM.

IRS. FRED S. RETAN, who as Miss Iretta Hight has been laboring for the past four years as a missionary teacher in the Kamehameha school of Honolulu, related in conversation this remarkable incident of a Japanese youth who came into one of their English-speaking prayer-meetings shortly before she left the Islands. He was unable to speak English, but Mr. Okabe, a Japanese evangelist who is doing a grand work among his fellow countrymen, was present and kindly acted as interpreter. The young man was born in one of the interior prefectures of Japan, and in some manner a Japanese copy of "Robinson Crusoe" fell into his hands. He read it with eager interest, and in his simplicity of mind took it to be a true narrative. A great desire to see the wonderful islands described took possession of him to so full a measure that he worked his way to the coast, resolved to visit them. Being utterly ignorant of the seas and countries of the world he shipped on board the first vessel he came to, supposing that all vessels went to the same port-the one which he was seeking. It turned out that he was headed for the South Sea Islands.

During the voyage difficulties arose between the American sailors and the five Japanese who were on board. As they neared the Gilbert Islands it was decided to put the unruly Japanese off in a small boat and send them ashore, and the narrator, though he had not joined in the disturbance, was included in the decree. They should have gone directly to the shores, but, as they had liquor with them, they began a carousal instead, and allowed themselves to drift on. In consequence, only one, the one whose history we are following, reached land at all, and he came near having a real "Robinson Crusoe" experience of his own, for he found himself on an island which was inhabited by a hostile tribe. He was captured and taken before the chief, who finally concluded to spare his life on condition that he would teach them some of the new arts. He lived here some time, and after a while a missionary who was at work on some of the neighboring islands heard of this captive and succeeded in effecting an exchange.

Through the influence of the missionary the young Japanese almost immediately accepted the Christian religion. He remained with the missionary for some time and developed into a very earnest, active Christian worker. The "Robert Logan" finally carried him to some of the other islands, and by way of the "Morning Star" he reached Honolulu. Of course he sought out the Japanese consul at once. As he is a man who is very much interested in the progress of the Japanese he recommended him to go to Mr. Okabe, who is at the head of the Christian work among the Japanese of the Islands. After Mr. Okabe had talked with him long enough to find out his history and attainments he exclaimed:

"Why, man, I have been waiting months for you! I have a congregation of two thousand unconverted Japanese who speak your peculiar dialect and who are employed on adjoining plantations."

So he at once proceeded to preach among them, and is now doing a very effective work among his large congregation.

Does not this show in a marvelous manner the hand of the Lord in singling out and caring for one who was designed to be used mightily in his service?

"And He, by ways they have not known,
Will lead His own."

Helen L. Manning, in Christian Herald.

THE END OF THE WAY.

MY life is a wearisome journey,
I'm sick with the dust and heat;
The rays of the sun beat upon me,
The briers are wounding my feet.

But the city to which I am going
Will more than my trials repay,
And the toils of the road will be nothing
When I get to the end of the way.

There are so many hills to climb upward That I often am longing for rest; But He who appoints me my pathway Knows just what is needed and best.

I'm sure in His word He has promised My strength shall be as my day, And the toils of the road will be nothing When I get to the end of the way.

He loves me too well to forsake me Or give me one trial too much; All His people have been dearly purchased, And Satan may never claim such.

By and by I shall see Him and praise Him
In the city of unending day—
"The toils of the road will be nothing
When I get to the end of the way."

When the last feeble footstep is taken, And the gates of the city appear, The beautiful songs of the angels Will float to my listening ear.

Then all that now seems so mysterious
Will be plain and clear as the day;
And the toils of the road will be nothing
When I get to the end of the way.

Though now I am weary and footsore,
I'll rest when I am safely at home;
I know I shall get a glad welcome,
For the Saviour himself has said, "Come."

So when I am weary in body
And sinking in spirit I'll say,
"The toils of the road will be nothing
When I get to the end of the way."

Cooling fountains are there for the thirsty, And cordials for those who are faint; And robes that are whiter and purer Than any that fancy can paint.

So I'll hopefully press on my journey,
Thinking often through each weary day,
"The toils of the road will be nothing
When I get to the end of the way"

No thought has impressed me so much for a few months past, in thinking of mission work, as the brotherhood and sisterhood of the race. Here we are on this little earth of ours—little when compared with the universe of worlds—all children of one common Father. And yet how far we are from a position recognizing this fact practically every person soon ascertains who attempts to work for missions, especially for foreign missions.



THE PENNIES.

[By a little boy with two pennies in his hand. At the beginning of the seventh verse he hands them to the lady manager.]

TWO beautiful shining pennies, Bright and yellow and new; Don't tell me about the heathen, I want them myself, I do!

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if I were a heathen, With no precious Bible to tell The story of Jesus our Saviour, Who loved little children so well?

And what if my own precious mother Should carry the baby so sweet And leave it alone in the forest For some dreadful creature to eat?

And what if our Father's kind message We never, no never, had heard? Why, then, it would surely be cruel If nobody sent us the word.

For Jesus, you know, may be asking
This question of you and of me:
"Did you carry My love to your brothers
And sisters far over the sea?"

I guess you may send them my pennies, Perhaps in some way they'll grow; For little brooks grow to be rivers, And pennies make dollars, you know.

I m not very wise, but there's one thing
I think must be certainly true;
If little boys ought to give pennies
Big men should give dollars—don't you?

— The Little Worker.

THREE LITTLE MAIDS.

(The first two verses may be recited in concert or separately by two of the best speakers.)

ERE are three little maids of the Mission Band—Bright and early we've taken our stand
To be of some use in this great wide world,
Instead of living just to be curled
And feathered and frizzed, like the poor little birds;
We mean to try, by our deeds and our words,
To do all the good we possibly may,
While on this pleasant earth we stay.

So we have lots of things to tell—
For in our Band we learn them well—
About the far-off mission lands
Where day and night the teacher stands
To show the way to our dear Lord
And teach the people from His Word.
We'll show you how the children look,
As they sit and learn God's Holy Book.

(First Little Girl.)

This is the way they dress in Japan—
Land of the bamboo and the fan—
Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn,
And be happy as we in the care of a Friend
Who, having once loved them, will love to the end.

(Second Little Girl.)

From the land of pagodas and elephants white I'm a Siamese child just for to-night,—
Where the bright little girls are hearing at last
Of your better ways, and are learning so fast;
They beg for more schools and teachers to come,
To tell them still more of the beautiful home.

(Third Little Girl.)

I'm a Hindu child just now,
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Gunga bad,
And little widows no older than I
Are left in darkness to pine and die.
Oh, thankful and glad indeed are we
Only "make-believe" heathen to be!

(Enter Chinese Boy.)

Here comes a boy from China, you see!
You three little maidens, make room there for me!
For the boys are not to be left behind
In a race with the girls for the good and the kind.
In China we boys, of course, ought to beat,
For what can girls do, with their poor stumbling feet?
But we mean in the future to give them fair play,
If Christians will help us and show us the way.

(All recite together.)

So we three little maids, and our brother "Chinee," Mean always true workers for Jesus to be; Perhaps you may hear of us, one of these days, In China or India, teaching His ways.

- E. F. R. C., in Children's Work for Children.

n

[&]quot;NOTHING is too little to be ordered by our Father; nothing too little in which to see his hand; nothing which touches our souls, too little to accept from him; nothing too little to be done to him."

EDITORIAL NOTES.

A most encouraging feature of missionary work is the tendency to depend more upon prayer as very important to success. The Evangelical Alliance received from Presbyterian missionaries in northwest India a plea to appoint a week of braver for the conversion of the world. The same mission has since called for a plan for daily prayer to be observed by all Christendom. Following these calls the Missionary Review tells us of "one of the most significant occurrences of recent times, the great Hindu conference at Benares, held to consider the encroachments of Christianity upon Hinduism. The conference recommended that prayers be offered at fixed times to the Supreme Power that the Hindu religion may be saved from its present degenerate position, Oct. 30 being specified as the special day for the whole country. shrewdness in copying Christian methods is natural to the imitative Asiatic. It seems to us that it would be a very fitting thing for the Christian churches of all the world, so far as information can be extended in time to admit of it, to set apart Oct. 30 as a day of special prayer for these religionists, that God would, in a way they little intend or suspect, hear their cry and answer them." We most heartily indorse these suggestions, and hope that by all our Auxiliaries and in all our churches Oct. 30 will be thus remembered, even though official notices may not reach them.

A WORD TO THE MISSIONARIES IN OUR INDIA FIELD.

In the travels of the editor of this magazine during the last two years it would not be surprising if some communications from India may have been miscarried. Word of our change of address from Hillsdale to Lewiston, Me., was of course some weeks in reaching the missionaries. Too late for use in this number four India letters came to hand remailed from the West. We wish to express hearty appreciation of the faithfulness of our hard-worked missionaries in writing for the Helper, and to assure one and all that we have never thrown one communication into the waste-basket. In case any has ever failed to appear it has been lost on the way. Please mark the change of address to Lewiston, as given on the second page of cover.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY. Receipts for August, 1892.

| MAINE. | |
|--|--------|
| Aroostook Q. M Anson Q. M., col. Harper's | \$6.00 |
| Ferry \$4.29, F. M. work \$4.00, | 8.29 |
| T. O | 1.00 |
| Augusta aux., native teacher Acton and Milton Mills aux., | 7.00 |
| H. and F. M Buxton, Ladies' 2d ch. Balasore | 7.00 |
| do do Mrs. Boothby's | 1.00 |
| sal Bowdoinham aux., Miss | 4.00 |
| Coombs's sal | 10.00 |
| Bangor ch., ladies | 7.00 |
| Bangor ch., mission col | 8.51 |
| Corinna, Mrs. C. Hayden | 1.00 |
| do Mrs. John Tibbetts | .28 |
| Cane Elizabeth, losoda | 21.50 |
| Clinton aux, Cumberland Q. M., col. balance zen, work | 3.70 |
| zen work | 4.00 |
| Dover, Mary R. Wade T. O | 1.00 |
| Dover, Mary R. Wade T. O East Corinth, Mrs. Rebecca Gile (87th year by spinning and knitting) | |
| gate \$2.50, Mrs. Julia Stewart \$1.00, Mrs. Cora Elliott .25, | 1.00 |
| Miss Helen McGregor .25 | 4.00 |
| East Hebron aux | 4.25 |
| East Corinth ch | 5.00 |
| East Otisfield, Bible woman | |
| Balasore East Corinth, Mrs. Harding .50, Alice J. Harding .50, Ells- | 4.24 |
| worth O M aux | 1.00 |

| East Parsonsfield, proceeds of | |
|---|--------|
| quilt by Mrs. Phebe B. Allen | |
| for Q. M., appro. L. M. Mrs. | |
| Abbie L. Folsom East Par- | |
| sonsfield and Sinclair Or- | |
| | \$4.55 |
| phanage Fort Fairfield aux., Miss | 41.33 |
| Coombs's sal | 10.00 |
| do Busy Workers child | |
| in Rag. sch | 5.00 |
| Gardner aux | 10.00 |
| Harrison aux., Minnie | 6.25 |
| Kingfield aux | 5.00 |
| Limerick, E. D. Jordan return | |
| of missionaries Q. M., appro. | |
| and L. M. Mrs. Abbie L. | |
| Folsom | 10.00 |
| Lewiston aux., Pine St | 10.00 |
| Mapleton aux., for Paras | 4.42 |
| New Portland aux., F. M | 2.05 |
| North Berwick aux | 16.27 |
| do aux. T. O | 7.50 |
| Ocean Park, Mrs. M. S. Rob- | |
| bins | 1.00 |
| Portland, Mrs. O. W. Fullam | |
| T. O. for Mrs. Boothby | 5.00 |
| Stark, Mrs. O. W. Greaton | |
| F. M | 1.00 |
| Steep Falls aux., Mrs. Boothby, | 10.00 |
| South Gorham, ladies' offering | |
| Mrs. Boothby Sumner, Mrs. H. A. Hollis | 5.00 |
| Sumner, Mrs. H. A. Hollis | |
| F. M Windham Center ch., Mrs. | 1.00 |
| Windham Center ch., Mrs. | |
| Boothby | 1.25 |
| White Rock, Mrs. James Gray | |
| zen. work and Mrs. Boothby, | 5.00 |
| West Hollis, Mrs. L. G Knight | |

| \$5.00 | do aux. do | \$10.00 |
|---|--|--|
| 5.00 | Pawtucket Central Ave., F. B. | 2.25 |
| 3 | Missions do | 7.00 |
| 6.25 | | 25 |
| 0,23 | do Cheerful Helpers do | ,25 |
| | do V. P. S. C. E. Roger | 6.52 |
| \$5.00 | Williams do | 18.75 |
| 3,00 | | 17.60 |
| | return | 6.25 |
| 7.50 | Mrs. C. W. Griffin do | 2.00 |
| 5.00 | NEW YORK. | |
| 200.00 | Poland aux. F. M | \$23.45 |
| | | 4-3-43 |
| | | |
| 1- | La Grange Q. M. F. M | \$11.16 |
| 2.00 | missionary | 2.45 |
| 3.00 | Tippecanoe aux. do | 1.10 |
| 12,00 | Won Lake aux. do | 2.35 |
| | ILLINOIS. | |
| 20,00 | Macomb, Mrs. Julia Vose and | |
| 2.00 | May vose for orphan Kakeel, | \$25.00 |
| | MICHIGAN. | |
| \$16.00 | | |
| 10,00 | passage of missionaries | \$1.00 |
| r 00 | Bedford, ch., Mary Bacheler | 2 54 |
| 14.50 | cass and Berrien Q. M. aux., | 3.54 |
| | | 22.02 |
| 1.64 | Calhoun and No. Branch aux., | 22104 |
| | | |
| 2.00 | Mary Bacheler \$11.42, H. M. | 15 24 |
| 2.00 4.00 | Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand | 15.24 |
| 4.00 3.25 | Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries | 15.24 |
| 4.00 3.25 25.00 14.00 | Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries Genesee Q. M. aux., Mary | |
| 4.00 3.25 25.00 14.00 3.00 | Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries Genesee Q. M. aux., Mary Bacheler \$9.84, H. M. \$3.28 Hillsdale, Q. M. aux., Mary | 1.00 |
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| Oakland, Mrs. M. D. Mack Winneconne aux., F. M | \$1.00 5.00 | Champlin aux |
| IOWA. | | do Mrs. Francis P. French for Rachil M. Das tuition 5.00 |
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| do Band do | 10.60 | of missionaries 4.00 |
| Lockridge aux. do | 5.00 | KANSAS. |
| do W. R. Scott do | .25 | Mt. Pleasant aux., for Helena |
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THE PENNIES.

[By a little boy with two pennies in his hand. At the beginning of the seventh verse he hands them to the lady manager.]

TWO beautiful shining pennies, Bright and yellow and new; Don't tell me about the heathen, I want them myself, I do!

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if I were a heathen, With no precious Bible to tell The story of Jesus our Saviour, Who loved little children so well?

And what if my own precious mother Should carry the baby so sweet And leave it alone in the forest For some dreadful creature to eat?

And what if our Father's kind message

We never, no never, had heard?

Why, then, it would surely be cruel

If nobody sent us the word.

For Jesus, you know, may be asking
This question of you and of me:
"Did you carry My love to your brothers
And sisters far over the sea?"

EDITORIAL NOTES.

A most encouraging feature of missionary work is the tendency to depend more upon prayer as very important to success. The Evangelical Alliance received from Presbyterian missionaries in northwest India a plea to appoint a week of prayer for the conversion of the world. The same mission has since called for a plan for daily prayer to be observed by all Following these calls the Missionary Review Christendom. tells us of "one of the most significant occurrences of recent times, the great Hindu conference at Benares, held to consider the encroachments of Christianity upon Hinduism. The conference recommended that prayers be offered at fixed times to the Supreme Power that the Hindu religion may be saved from its present degenerate position, Oct. 30 being specified as the special day for the whole country. This shrewdness in copying Christian methods is natural to the imitative Asiatic. It seems to us that it would be a very fitting thing for the Christian churches of all the world, so far as information can be extended in time to admit of it, to set apart Oct. 30 as a day of special prayer for these religionists. that God would, in a way they little intend or suspect, hear their cry and answer them." We most heartily indorse these suggestions, and hope that by all our Auxiliaries and in all our churches Oct. 30 will be thus remembered, even though official notices may not reach them.

A WORD TO THE MISSIONARIES IN OUR INDIA FIELD.

In the travels of the editor of this magazine during the last two years it would not be surprising if some communications from India may have been miscarried. Word of our change of address from Hillsdale to Lewiston, Me., was of course some weeks in reaching the missionaries. Too late for use in this number four India letters came to hand remailed from the West. We wish to express hearty appreciation of the faithfulness of our hard-worked missionaries in writing for the Helper, and to assure one and all that we have never thrown one communication into the waste-basket. In case any has ever failed to appear it has been lost on the way. Please mark the change of address to Lewiston, as given on the second page of cover.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for August, 1892.

| MAINE. | |
|---|--------|
| Aroostook Q. M | \$6.00 |
| Anson Q. M., col. Harper's Ferry \$4.29, F. M. work \$4.00, do Mrs. E. H. Butts | 8.29 |
| Т. О | 1.00 |
| Augusta aux., native teacher Acton and Milton Mills aux., | 7.00 |
| H. and F. M Buxton, Ladies' 2d ch. Balasore | 7.00 |
| workdo do Mrs. Boothby's | 1.00 |
| Sal | 4.00 |
| Coombs's sal | 10.00 |
| Bangor ch., ladies | 7.00 |
| Bangor ch., mission col | 8.51 |
| Corinna, Mrs. C. Hayden | 1.00 |
| Corinna, Mrs. C. Hayden do Mrs. John Tibbetts | .28 |
| Cape Elizabeth, losoda | 21.50 |
| Clinton aux. Cumberland Q. M., col. balance zen. work | 3.70 |
| zen. work | 4.00 |
| Dover, Mary R. Wade T. O East Corinth, Mrs. Rebecca Gile (87th year by spinning | 1.00 |
| and knitting) | 1.00 |
| Miss Helen McGregor .25 | 4.00 |
| East Hebron aux | 4.25 |
| East Corinth ch | 5.00 |
| East Otisfield, Bible woman | |
| Balasore East Corinth, Mrs. Harding .50, Alice J. Harding .50, Ells- | 4.24 |
| worth O M aux | 1.00 |

| East Parsonsfield, proceeds of | |
|---|--------|
| quilt by Mrs. Phebe B. Allen | |
| for Q. M., appro. L. M. Mrs. | |
| Abbie L. Folsom East Par- | |
| sonsfield and Sinclair Or- | |
| phanage | \$4.55 |
| phanage Fort Fairfield aux., Miss | 44.33 |
| Coombs's sal | 10.00 |
| do Busy Workers child | |
| in Rag. sch | 5.00 |
| Gardner aux | 10.00 |
| Harrison aux., Minnie | 6.25 |
| Kingfield aux | 5.00 |
| Kingfield aux Limerick, E. D. Jordan return | - |
| of missionaries Q. M., appro. and L. M. Mrs. Abbie L. | |
| and L. M. Mrs. Abbie L. | |
| Folsom | 10.00 |
| Lewiston aux., Pine St | 10.00 |
| Mapleton aux., for Paras | 4.42 |
| New Portland aux., F. M | 2.05 |
| North Berwick aux | 16.27 |
| do aux. T. O | 7.50 |
| Ocean Park, Mrs. M. S. Rob- | 19 |
| bins | 1.00 |
| Portland, Mrs. O. W. Fullam | |
| T. O. for Mrs. Boothby | 5.00 |
| Stark, Mrs. O. W. Greaton | |
| F. M | 1.00 |
| Steep Falls aux., Mrs. Boothby, | 10.00 |
| South Gorham, ladies' offering | |
| Mrs. Boothby | 5.00 |
| Mrs. Boothby Sumner, Mrs. H. A. Hollis | |
| F. M | 1,00 |
| Windham Center ch., Mrs. | |
| White Rock, Mrs. James Gray | 1.25 |
| White Rock, Mrs. James Gray | |
| zen. work and Mrs. Boothby, | 5.00 |
| West Hollie Mrs I C Knight | 0.00 |

| F. M Waterville and Sidney ch. aux., | \$5.00 | do aux. do | \$10,00 |
|--|---|---|---|
| F. M | 5.00 | Pawtucket Central Ave., F. B. Missions do | 7.00 |
| and on L. M. Mrs. Levi Cow- | 6,25 | Providence aux., Greenwich St. | - 1 |
| NEW HAMPSHIRE. | 0.25 | do Cheerful Helpers do | .25 |
| Canterbury Center aux., Mrs. | | do Y. P. S. C. E. Roger | 6.52 |
| Lightner and Miss Butts Danville, Mrs. J. A. Lowell for | \$5.00 | Williams do R. I. District, Inc. Fund | 18.75 |
| return of missionaries Franklin Falls aux., Mrs. | 3.00 | Tiverton ch., Miss Phillips's | |
| Lightner and Miss Butts Great Falls aux., for Bessie | 7.50 | Mrs. C. W. Griffin do | 6.25 2.00 |
| Peckham school Jefferson, Estate of Susan C. | 5.00 | NEW YORK. | |
| Gray by Wm. Gray executor, Laconia aux., Miss Butts and | 200.00 | Poland aux. F. M | \$23.45 |
| Mrs. Lightnerdo A friend | 50.00 | INDIANA. | |
| do Children for Laconia | | La Grange Q. M. F. M Noble Q. M. aux., for new | \$11.16 |
| Meredith, Julia A. Eaton Miss | 2.00 | missionary | 2.45 |
| Butts's sal | 3.00 | Tippecanoe aux. do | 2.35 |
| Pittsfield sch. at Balasore do aux, Miss Butts and | 12.00 | ILLINOIS. | - |
| Mrs. Lightner | 20.00 | Macomb, Mrs. Julia Vose and | |
| Rochester aux., True Memorial for sch. Balasore | 2.00 | May Vose for orphan Kakeel, | \$25.00 |
| VERMONT. | | MICHICAN | |
| | | | |
| Charleston ch., for Mrs. Smith's | | MICHIGAN. | |
| Enosburgh Falls ch. do | \$16.00 10.00 | Adamsville, Lola Burns for | \$1.00 |
| Enosburgh Falls ch. do East Farnham, Rev. A. Vilas | 5.00 | Adamsville, Lola Burns for passage of missionaries Bedford, ch., Mary Bacheler \$1.77, and H. M. \$1.77 | \$1.00 |
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| Enosburgh Falls ch. do Enosburgh Falls ch. do East Farnham, Rev. A. Vilas do Lyndon Center aux. do Middlesex, "Loyal Myrtle League" for Soundree Sin- clair Orphanage do ch. for Mrs. Smith's salary No. Danville aux. do Newport Center ch. do Sutton ch. do Starksboro aux. do Wheelock Hollow ch. do Wheelock Hollow ch. do Wheelock Q. M. col. do MASSACHUSETTS. Haverhill aux., T. O Taunton aux., Miss Phillips's return RHODE ISLAND. Block Island aux., Miss | 10.00 5.00 14.50 1.64 2.00 4.00 3.25 25.00 14.00 3.00 10.00 10.50 \$13.65 4.00 | Adamsville, Lola Burns for passage of missionaries Bedford, ch., Mary Bacheler \$1.77, and H. M. \$1.77 Cass and Berrien Q. M. aux., Mary Bacheler \$19.68, H. M. \$2.34 Calhoun and No. Branch aux., Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries Genesee Q. M. aux., Mary Bacheler \$9.84, H. M. \$3.28 Hillsdale, Q. M. aux., Mary Bacheler \$36.31, H. M. \$12.24 Holton and White River aux., Mary Bacheler \$2.10, H. M. \$1.04 | 3.54 22.02 15.24 1.00 13.12 48.55 3.14 4.41 |
| sal. Enosburgh Falls ch. do East Farnham, Rev. A. Vilas do Lyndon Center aux. do Middlesex, "Loyal Myrtle League" for Soundree Sin- clair Orphanage do ch. for Mrs. Smith's salary No. Danville aux. do Newport Center ch. do Sutton ch. do So. Strafford aux. do Wheelock Hollow ch. do Wheelock Q. M. col. do MASSACHUSETTS. Haverhill aux., T. O Taunton aux., Miss Phillips's retura | 10,00 5,00 14,50 1,64 2,00 4,00 3,25 25,00 14,00 3,00 10,00 10,50 \$13,65 | Adamsville, Lola Burns for passage of missionaries Bedford, ch., Mary Bacheler \$1.77, and H. M. \$1.77. Cass and Berrien Q. M. aux., Mary Bacheler \$19.68, H. M. \$2.34. Calhoun and No. Branch aux., Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries Genesee Q. M. aux., Mary Bacheler \$9.84, H. M. \$3.28 Hillsdale, Q. M. aux., Mary Bacheler \$16.31, H. M. \$1.24. Holton and White River aux., Mary Bacheler \$2.01, H. M. \$1.04 | 3.54 22.02 15.24 1.00 13.12 48.55 3.14 4.41 1.20 |
| sal. Enosburgh Falls ch. do East Farnham, Rev. A. Vilas do Lyndon Center aux. do Middlesex, "Loyal Myrtle League" for Soundree Sinclair Orphanage | 10.00 5.00 14.50 1.64 2.00 4.00 3.25 25.00 14.00 10.50 \$13.65 4.00 | Adamsville, Lola Burns for passage of missionaries Bedford, ch., Mary Bacheler \$1.77, and H. M. \$1.77 Cass and Berrien Q. M. aux., Mary Bacheler \$19.68, H. M. \$2.34 Calhoun and No. Branch aux., Mary Bacheler \$11.42, H. M. \$3.82 Day, Mrs. J. S. Bulhand passage of missionaries Genesee Q. M. aux., Mary Bacheler \$9.84, H. M. \$3.28 Hillsdale, Q. M. aux., Mary Bacheler \$36.31, H. M. \$12.24 Holton and White River aux., Mary Bacheler \$2.10, H. M. \$1.04 | 3.54 22.02 15.24 1.00 13.12 48.55 3.14 4.41 1.20 1.00 .68 |

WISCONSIN. MINNESOTA. . \$12.50 Champlin aux..... Oakland, Mrs. M. D. Mack.... \$1.00 Minneapolis aux., for Harper's Winneconne aux., F. M..... 5.00 Ferry.....do Mrs. Francis P. French for Rachil M. Das 20.00 IOWA. tuition Nashville ch., State work..... 5.00 Aurora, Mrs. M. Miller Mrs. Miner's sal..... do Miss Abby Miller do, 3.59 \$1.00 5.00 1.00 14.00 gency, Mrs. Brainard do..... r.00 10.60 of missionaries..... 4.00 5.00 KANSAS. 10.00 Mt. Pleasant aux., for Helena .25 10,00 5.00 1,00 Total..................\$1,142.80 2.60 LAURA A. DEMERITTE, Treas. well do 10.00